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# A Survey of Recent Mariology

Eamon R. Carroll

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## A SURVEY OF RECENT MARIOLOGY

To introduce this twentieth annual Survey I offer three items, one biblical, the second medieval and patristic, the third an attempt to bring together Catholic respect and love for our Lady and the modern movements for women's rights. Father Francis J. Moloney, S.D.B., of Australia, is a New Testament expert, specializing in St. John. He has written widely on biblical topics, and lectured on our Lady as well, e.g., a set of his cassettes on Mary in the Gospels is available from Alba Communications, Canfield, Ohio. His latest book, *Woman First Among the Faithful*, has just been published in the United States this year by Ave Maria Press, Notre Dame, Indiana, with a foreword by Thomas H. Green, S.J., of the Philippines, explaining its origin in notes done for women's studies some years back and then elaborated into this excellent book, which came out in Australia in 1984, in England in 1985 and is now available here. With discriminating sympathy towards some of the main feminist Catholic writers, Fr. Moloney studies the New Testament materials in depth: Jesus' extraordinary and precedent-breaking dealings with women, St. Paul's often misunderstood positive approaches, and, especially, the place of the Mother of Jesus in St. Luke and St. John.

The second introductory item is an essay by the Benedictine medievalist and prolific author Jean Leclercq (born in 1911, he keeps his 75th birthday this year), which appeared in the Montreal quarterly, *Monastic Studies* 15 (1984) 106-117, "Mary's Reading of Christ." The issue of *Monastic Studies* was in memory of John Main, O.S.B.; a quotation of his heads the article: "Whereas Jesus is the Word that proceeds directly out of the creative silence of the Father, the Word which contains all meaning and all power, Mary is like a word echoing this supreme Logos: a word that grows out of the Word." Leclercq has three sections;

the first is Mary as reader, a frequent theme in iconography for the Annunciation. She reads in the fullest sense of the word—*lectio divina* in monastic tradition—listens, meditates, memorizes, searches, understands, prays, consents, contemplates, totally open to every message coming from God.

Part two is Mary as book, the book in which the Church, beginning with the apostles, had to read; there are many examples from patristic and monastic backgrounds:

She was written by the Word-made-flesh in her, by the Spirit in her, by the Finger of God . . . Mary is the book of the blessed ones who contemplate her in heaven . . . Mary is a book because she kept in her heart as the book does the example of the patriarchs, the sayings of the prophets, the deeds of the shepherds, the astrologers (the Magi), Simeon, Anna and finally, the words and deeds of her Son . . . she gathered the words and deeds of Christ in her heart.

Part three is “the meaning of these themes and their practical implications.” Here the author explores the biblical language of treasuring, reflecting, and “in her heart” remembering and comparing, inclining to Laurentin’s view that Mary’s memories enriched the apostles and assisted the nativity narratives of Matthew and Luke, a view strongly held by Venerable Bede and many after him. Leclercq winds up with quotations from the Second Vatican Council, Pope John Paul II, and last of all St. Bernard’s “The Heart of Christ is the Heart of the Father,” to which J. Leclercq adds, “It was in the heart of her Son that Mary read, and we, in turn, will find in her heart, much that we can read.”

The third publication in this introduction is *The Mary Dimension* by Rita Crowley Turner (Sheed and Ward, London, 1985). The author is the mother of four sons, and has worked for the British Broadcasting Corporation. Conscious of the authentic history that the Church was for a long time the lone champion of women’s dignity, she attempts to reconcile Catholic understanding of the Blessed Virgin with the feminist movement, overcoming the misunderstandings that have led many women to regard the Church’s figure of Mary as hostile to

their goals. A proper appreciation of "the Mary dimension" can overcome conflict. Turner's purpose is to help feminists perceive the good in the Church by means of Mary, and she is convinced this can occur "if the Church is able to use Mary to see the good in women and reach out to the feminists," as the Church has reached out in other areas since the Council, in the liturgy and ecumenism, to give two examples. She quotes the Englishwoman Rosemary Haughton (*The Passionate God*), when she writes of the definitions of the Immaculate Conception and the Assumption, to this effect—that when it became necessary "to find a language to express this coinherence of all humanity in Christ, Mary became the language. The images of the Church are images of Mary, and images of Mary are images of the Church."

There are nine chapters to *The Mary Dimension*, corresponding to the nine months of gestation, plus an epilogue. The ninth chapter concludes as follows, a good sample of the upbeat approach of the book:

Mary, or the cluster of ideas and images associated with her, could be a new dimension. The link joining the past through the present into the future. The past reverence and celebration of the Lady, which Christianity rooted in a real woman, can be seen in the light of our new attitudes to women, as affirming the contribution of the feminine which is present in all women and in all men too. Looking through the Mary lens allows us to put love, care, freedom, dignity, compassion, strength, beauty back into our stressed lives. Let us bring Mary back out of the chapel into real life. Together, men and women might then be able to realize Christ's promise that we are capable of love and life (p. 163).

### *1. Scientific journals and annuals*

The first 1985 number of *Marianum* was a double issue, vol. 47, fasc. 1-2, whole number 133. Editor I. Calabuig, O.S.M., introduces the main contribution of the issue: the reports of the Belgian and Spanish commissions of the twenties on the universal mediation of Mary, matters not merely of historical interest but also of continuing theological importance. G. Besutti, O.S.M., comments on these two significant documents; he

hopes to find eventually the report of the third commission, the Italian one, which has so far eluded him. Under the heading "Articoli" there is a piece on Mary and the Church in the Spanish Mozarabic liturgy by J. Aldazábal, S.D.B.

The rubric "sic et non" takes up R. Laurentin's book of 1982 (there was a second French edition, 1984) *Les Évangiles de l'Enfance du Christ*, with a covering comment by editor Calabuig, an affirmative assessment by J. Carmignac and the contrary by Raymond E. Brown under the title "More Polemical than Instructive: R. Laurentin on the Infancy Narratives." Fr. Brown sets forth his views at greater length in *Biblical Exegesis and Church Doctrine* (Paulist Press, Mahwah, N.J., 1985). The "Miscellanea" section has an article from a feminist perspective, "Woman: Symbolic Priority of the Church as Kingdom: Liberation Mariology," by Gina Hans-Piazza of the University of Portland (Oregon). The customary further features are also found: magisterial documents, chronicles and book reviews.

*Ephemerides Mariologicae* published its 35th volume in 1985, in two double-fascicles: the first on "Mary's Assumption from the Standpoints of Anthropology and Eschatology," the second "The Dogma of the Immaculate Conception from the Perspective of Grace." In the Assumption number, editor D. Fernández takes up the theological repercussions of the dogmatic definition. Julián López Martín writes of the Assumption liturgy in the Roman Missal; José M. Hernández Martínez treats current debate about intermediate eschatology, commenting on the decree of the Sacred Congregation for the Doctrine of the Faith of May 17, 1979, number six of which defended the special character of Mary's Assumption—i.e., that her bodily glorification is an anticipation of the resurrection of the body of all the elect. Somewhat more generally (beyond the Assumption), Antonio Rodríguez Carmona writes of the use of Sacred Scripture in Mariology. The lead article is by Enrique Barón: "Mary's Assumption from the Standpoint of Anthropology."

The second 1985 fascicle of *Ephemerides Mariologicae*, on the Immaculate Conception, covers a variety of views similar to the Assumption number. D. Fernández considers recent thought on original sin and the Immaculate Conception; Alejandro Martí-

nez Sierra, S.J., reflects on the significance of the doctrine for our day; S. DeFiores writes of the theology of the Immaculate Conception. Bonaventura Rinaldi writes (in Italian) of "Mariology: the Situation in the 80's and the Prospective for the Next Millenium," calling attention to the second edition of his own book which came out originally in Italian in 1962; he recommends this more complete second edition which appeared, in an American translation only, as *Mary of Nazareth: Myth or History* (Newman, Westminster, Md., 1966). Rinaldi offers a highly personal and provocative international selection of current Mariological questions and sore points: bible, ecumenism, woman's role, Mary's virginity and maternity, relation of Old Testament to New Testament. Editor Fernández offers also a "nota" on Mary and the Church along the lines of the Second Vatican Council. Like *Marianum*, *Ephemerides Mariologicae* has regular sections of chronicles and book reviews, also magisterial documents, mostly papal.

The first 1986 *Ephemerides Mariologicae* (vol. 36) is a double-fascicle, on the theology and spirituality of the Magnificat. S. Muñoz Iglesias investigates the historical and literary origins of the canticle. G. Arana Pérez describes it as Mary's proclamation of the Gospel. Two articles concern the Magnificat and liberation: one is general, by A. Molina, the other in close connection to liberation theology, by E. Villar. Pedro Franquesa writes of the Magnificat as the source of Marian spirituality, with references to many current exegetes, R.E. Brown, R. Schnackenburg, John McHugh, J. Dupont, etc. At the Austrian celebrations of September 7 and 8, 1985, R. Schnackenburg was one of the speakers; the occasion was the anniversary of the restoration of the Republic after World War II, also the twenty-fifth anniversary of the rosary crusade of reparation for world peace. "Gott tut Grosses" was the slogan of the celebrations; Schnackenburg's address on the Magnificat is here given in Spanish translation.

The high-quality Marian magazine put out for an educated readership by the Montfort Fathers in France, *Cahiers Marials*, ceased publication with its thirtieth volume at the end of 1985. The June, 1985 number (whole no. 148, no. 3 of vol. 30) has articles by the editorial board: Sister Agnès Delesalle, H. Cazelles,

P.S.S. (Mary and Scripture), and chief editor A. Bossard. Janine Giens has a meditation on Mary at Cana; Anne-Marie Grolleau (also of the editorial board) writes of her experiences with lay people in rural France. There is an interview with Père Mollat, rector of Our Lady of Victories, Paris. The "Chronique" is on the Marian apostolic movement of Schoenstatt, associated with Fr. Kentenick (1885-1968), subject of a recent study (*Schoenstatt, Chemin d'Alliance. Le Père Kentenick (1885-1968)* by R. et A. Lejune, Paris, 1985). The November (no. 149) issue has as theme "on the wavelength of our Lady in the school of Montfort," extracts from the book of S. DeFiores, *Sulla lunghezza d'onda di Maria* (Rome, 1983), adapted by Bossard. The final number, no. 150, is a complete thematic index of the thirty years of the periodical.

In an attempt to take up some of the slack left by the demise of *Cahiers Marials*, the Dominicans of the French Province of Lyons in association with the national Dominican Rosary committee have begun a new quarterly, *Nouveaux Cahiers Marials*, of which two issues have appeared. The first was February, 1986; more modest than the old *Cahiers Marials*, the first number had only thirty-two pages, but may grow into something larger. Cardinal Decourtray (Lyons) has a short homily, given at N.-D. de Fourvière September 8, 1985, "Marie, Notre Mère." L.B. Pineau, O.P., writes on the beatitudes of Jesus and Mary in the light of the Bible; an article of K. Rahner's is reprinted; and Jean Godefroid, O.P., has a reflection for March 25, "Let Us Celebrate with Joy the Annunciation to Mary." There is also a short book-review section.

The second *Nouveaux Cahiers Marials* is dated May, 1986. The principal article is by A. Bossard on Montfort's teaching on Our Lady and the Holy Spirit. A report on the annual meeting of the Association for Marian Apostolates (A.O.M., Association des Oeuvres Mariales) is given, on the subject of Mary in the liturgy; this continues the reports that used to appear in *Cahiers Marials*, prefaced by a brief history of the A.O.M., which began in 1960. Pierre Gague, O.P., writes of the *Coronation of the Virgin* by Fra Angelico (now at the Louvre); there is a somewhat faint black-and-white reproduction. J.D. Levesque, O.P., offers

suggestions for celebration on August 15. There are two "textes," one by St. John Damascene, the other by Cardinal Suhard. An announcement of the 150th anniversary celebrations at Notre Dame des Victoires is given; also a short book review section. To subscribe, write 27, rue Juliette Récamier, 69006 Lyons, FRANCE.

The French Mariological Society devoted a second meeting to Mary and eschatology—in *Etudes Mariales* 42 (1985): *Marie et la fin des temps: Approche patristique*. C. Molette wrote the introduction; P. Yousif spoke of St. Ephrem; J. Pintard of St. Augustine; A. Wenger of the theme of Mary and the end of time in Greek and Russian Tradition, and Mlle. M.J. Coloni of the tympanum of the coronation of the Virgin at Notre-Dame, Paris. The September, 1986, meeting will take up the same theme, *Marie et la fin des temps*, this time under the headings of history and theology, with the speakers including S. DeFiores (from Italy), Théodore A. Koehler (of France and the Marian Library of the University of Dayton), J.-B. Armbruster, G. Bavaud, and the Swiss Reformed pastor H. Chavannes, with a final paper by Dom Philippe Jobert. The proceedings should be available by early 1987, and can be ordered from either of these two addresses: Editions de l'OEIL, 12, rue du Dragon, 75006 Paris, or SFEM (secrétariat), Notre Dame des Victoires, 8, rue de la Banque, 75002 Paris. Volumes 41 and 42 are still to be had as well.

The German Mariological Society has begun to meet again: *Mariologische Studien* 6(1984) has the papers from their convention of January, 1982, on the theme "Being a Christian and Marian Spirituality," edited by Heinrich Petri and published by Pustet of Regensburg. There are nine articles; among them one by H. Petri on the ecumenical importance of Marian spirituality, two by the Pallotine Franz Courth: one on the praise of Mary in the Eucharistic celebration, the other on Marian spirituality and the apostolate. Peter Plank shows the divine motherhood and perpetual virginity as the ancient Christian sources of Eastern veneration of Mary. Johannes Stöhr has an article on Mary as Mother of mercy in the history of theology and devotion. K. J. Klinkhammer, S.J., writes on the Carthusian Adolf von Essen;



K. Wittkemper, M.S.C., on veneration of Mary and devotion to the Heart of Jesus; Hubert Pauels, finally, on Mary in the spirituality of Francis de Sales, apropos of which we mention here the recent American publication, already selling very well: *Sermons of St. Francis de Sales on Our Lady*, ed. by Lewis S. Fiorelli, O.S.F.S. (Tan Books, Rockford, Illinois, 1985).

Two volumes of *Estudios Marianos* are noted: vol. 49, from the Spanish section of the international Mariological and Marian Congresses held at Malta, Sept., 1983. E. Llamas, O.C.D., president of the Society, contributes the lead article, "The Great Theologians of the 17th and 18th Centuries and Devotion to the Virgin Mary," and the volume bears the title (keyed to the Malta Mariological theme): *Doctrina y Piedad Mariana en España Siglos XVII-XVIII* (published at Salamanca, 1984). Other contributors are L. Díez Merino (on F. Suarez), I. Bengoechea, L. Vazquez, J. Esquerda Bifet (on F. Quirino de Salazar), A. Martinez Sierra (on D. Granada, S.J.), A. Molina Prieto (on Ven. Mary of Agreda's *Mystical City of God*), B. Monsegu (on the Recollect Augustinian Fray Pedro de San José, d. 1651), J. Ordoñez Marquez (on Nicolás de Estrada of Andalusia), A. M.<sup>a</sup> Rodríguez Cruz (on Marian devotion at the University of Salamanca and Hispano-American Universities of the 17th and 18th centuries, namely Lima and Mexico).

Vol. 50 of *Estudios Marianos* (Salamanca, 1985) was titled *Maria, Madre de la Reconciliación*, from the 1984 convention, the Society's 39th gathering, held at Segovia, September 11-14. The share of the Virgin Mary in the work of redemption has often been studied by the Spanish Society, from its origins in 1942. This time the stimulus was the teaching of Pope John Paul II and the Holy Year of Redemption, 1983-84. There are fifteen papers with the opener by A. Martinez Sierra, S.J., "Theology of Redemption and Human Collaboration." Among topics treated are the Scriptures, the new Eve in the Fathers, especially St. Ambrose, the new Advent-Christmas liturgy, the Akathistos hymn, specific authors of the past (Calderón on "la primera flor del Carmel," an "auto sacramental" by L. M.<sup>a</sup> Herran), Fray Juan de Los Angeles, O.F.M., d. 1609, F. Estrada, S.J., 18th century, John Paul II. The authors are mostly well-known figures of

Spanish theology: A. Bandera, O.P., M. Garrido Bonaño, O.S.B., A. Molina Prieto, D. Fernández, C.M.F., etc.

From Saragossa, Spain, has come the seventh volume for 1984 of *Scripta de Maria* with over fifteen articles, and a listing of all the articles that have appeared in that publication since 1978, from the Centro de Estudios Marianos. There is great variety here—scripture, the Fathers, medieval hymns, St. Teresa of Jesus (by Efrén de la Madre de Dios, O.C.D.), Alphonsus Liguori (by A. Luis), comments by C. Pozo, S.J., on the two ecumenical declarations from the international congresses of Saragossa, 1979, and Malta, 1983. Pozo was on the committee that produced the statements, as was also P. Masson, the Canadian Dominican, who also has an article here, “The Mother of God in the Communion of Saints: The Agreed Ecumenical Statement from Malta.”

The fifth international Mariological Symposium sponsored by the Marianum Pontifical Faculty was held in Rome, October, 1984 (the sixth is now in preparation for October, 1986, *Maria nell'Ebraismo e nell'Islam Oggi*). The papers from the fifth Symposium are *Maria e la Chiesa Oggi* (co-published by Marianum, Rome, and Ed. Dehoniane, Bologna, 1985). A volume of 468 pages, it has six articles plus four “comunicazioni,” two of the latter in Italian (Bertetto and P. Chiocchetta), one German (H. Petri, president of the German Mariological Society), and one Spanish (A. Molina Prieto). The capital entries are Luigi Sartori on contemporary ecclesiology; Salvatore M. Meo, Servite president of the *Marianum*, on the Mary-Church theme in recent magisterial statements, *Lumen gentium* and after; S. Folgado Flórez (Spanish) on Mary-Church in St. Ambrose and St. Augustine; J. Aldazábal (Spanish), Mary-Church in current Roman liturgy; Carlo Molari with reflections on the theological formulas involved in the Mary-Church parallel. The sixth is the lengthy article by Aristide Serra, well-known Servite Scripture scholar, on the ecclesial dimensions of the figure of Mary in contemporary exegesis. As in his earlier writings, Serra again reaches into his doctorate researches to show the bonds between Hebrew Bible and Christian Scriptures, between Eden and Sinai and the Annunciation, in Luke and Matthew and John. There is also a

section on the role of Canticles 8, 5, in Jewish and Christian tradition and its application to John 19, 25-7. Serra bases his explanation of the Jewish targums, which saw in Canticles 8, 5 reference to Sinai and the resurrection of the dead, and which Christian interpreters applied to the Cross and Resurrection of Christ, with the Mother of Jesus an element in the Johannine teaching of consolation. From the tree of the Cross, Christ awakens the Church, in the persons of his Mother and the beloved disciple. (Cant. 8, 5a reads: "Who is this coming up from the desert, leaning upon her lover? Under the apple tree I awakened you; it was there that your mother conceived you, it was there that your parent conceived.")

## 2. *Magisterium*

Following the customary sequence, this Survey will now take up the magisterium, then scripture and subsequent tradition, doctrine (general and particular), liturgy and devotions, finally ecumenism. There will be the regular "miscellany" at the end, and an appendix of further titles in various categories.

The reader is referred to such journals as *The Pope Speaks*, the weekly English *L'Osservatore Romano*, and similar publications for reports of the Holy Father's many addresses on our Lady, as in the pilgrimages he makes to Marian shrines in every country he visits. The fifth of the encyclicals of Pope John Paul II was published on the feast of Pentecost, May 18, 1986. As in his previous doctrinal encyclicals (*Dives in misericordia*, November 30, 1980, and *Redemptor hominis*, March 4, 1979), there are important contextual references to our Lady in the new *Dominum et vivificantem* (*On the Holy Spirit in the Life of the Church and the World*). At the Annunciation,

. . . the Holy Spirit, who with his power overshadowed the virginal body of Mary, bringing about in her the beginning of her divine Motherhood, at the same time made her heart perfectly obedient to that self-communication of God which surpassed every human idea and faculty . . . Mary entered the history of the salvation of the world through the obedience of faith (no. 51).

At the presentation of her Son, the Spirit of God led the Virgin Mary to sense more clearly than old Simeon the redemptive plan "when she pondered in her heart the 'mysteries' of the Messiah, with whom she was associated (no. 16)." On the Church coming forth from the Upper Room, the Pope states: "The Church perseveres in prayer with Mary. This union of the praying Church with the Mother of Christ has been part of the mystery of the Church from the beginning; we see her present in the mystery of her Son . . ." (no. 66, with quotations from *Lumen gentium*, nos. 63-64). Looking ahead to the year 2000, as he does so frequently, the Holy Father says, "The Church wishes to prepare for this Jubilee in the Holy Spirit, just as the Virgin of Nazareth in whom the Word was made flesh was prepared by the Holy Spirit" (no. 66, final words of the whole document).

On March 22, 1986, the Congregation for the Doctrine of the Faith issued its *Instruction on Christian Freedom and Liberation*. Like the Puebla documents of 1979 and *Marialis cultus* of 1974, the Instruction presents the Blessed Virgin "proclaiming with joy the coming of the Messiah and praising the Lord who is preparing to set his People free" (no. 48). Mary of the Magnificat is "at the side of her Son, totally dependent on him and completely directed towards him by the impulse of faith." She "is the most perfect image of freedom and of the liberation of humanity and of the universe. It is to her as Mother and Model that the Church must look in order to understand in its completeness the meaning of her own mission" (no. 97). In an appeal to popular religion, the document continues, "It is altogether remarkable that the sense of faith found in the poor leads not only to an acute perception of the mystery of the redeeming cross but also to a love and unshakable trust in the Mother of the Son of God, who is venerated in so many shrines" (no. 97). Also "the *sensus fidei*, which is so vivid among the little ones, is able to grasp at once all the salvific and ethical treasures of the *Magnificat*" (no. 48).

The theologian is reminded of the "noble ecclesial task" that lies ahead — "to help the faith of the poor to express itself clearly and to be translated into life, through a profound meditation on the plan of salvation as it unfolds itself in the Virgin of the

*Magnificat*" (no. 98). Facing the immensity and complexity of the task, the final paragraph of the Liberation Instruction speaks of the

. . . formidable challenge made to hope, both theological and human. The loving Virgin of the *Magnificat*, who enfolds the Church and humanity in her prayer, is the firm support of hope. For in her we contemplate the victory of divine love which no obstacle can hold back, and we discover to what sublime freedom God raises up the lowly. Along the path which she shows us, the faith which works through love must go forward with great resolve (no. 100, the very end).

### 3. *Scripture and later tradition*

Joseph A. Grassi of the University of Santa Clara wrote for the January, 1986, *Catholic Biblical Quarterly* (vol. 48, pp. 67-80) the article, "The Role of Jesus' Mother in John's Gospel: A Reappraisal." Jane Kopas of the University of Scranton did a short and bright piece for *Theology Today* 61 (July, 1984), "Jesus and Women: John's Gospel," with trust and openness the mark of the relationship of Jesus to seven women in St. John, including the Mother of Jesus. *New Testament Abstracts* reviews a number of further studies on our Lady in the Scriptures in its regular polyglot listings.

From the patristic period, Father Thomas Halton of the Catholic University of America has supplied the citations from the Fathers referred to in Chapter eight of *Lumen gentium* in his book *The Church* (Glazier, Wilmington, DE, 1985).

Penguin Books (Viking-Penguin, New York) have just re-issued (1986) *The Meditations and Devotions of St. Anselm*, edited and translated by the Anglican nun-medievalist Sister Benedicta Ward, S.L.G. It first appeared in 1973 and seems to have sold out immediately. At \$4.95 it the best buy of any title in this Survey; it has St. Anselm's famous prayers to our Lady. Ailbe Doolan, O.C.D., writes of "Our Lady and Saint John of the Cross," in the new quarterly *Carmelite Digest* (San Jose, CA) 1 (Winter, 1986) 58-60. Franco Maria Candelori, O.Carm., did a

doctorate thesis at the Marianum on St. Mary Magdalene de' Pazzi (d. 1607): *Il Mistero di Maria nella vita e nelle opere di Santa Maria Maddalena de' Pazzi* (Dissertationes ad lauream in pontificia facultate theologica "Marianum" 40, Rome, 1985). On the same topic, Redemptus M. Valabek, O.Carm., "Mary the Sun of Carmel: Our Lady in the Prayer Life of St. Mary Magdalene de' Pazzi," appears in *Carmel in the World* (Rome), 22 (1983:1) 30-49. Chapter eight is "The Fourth Image: The Fourth Picture," all on our Lady, in Jonathan Spence's fascinating *The Memory Palace of Matteo Ricci* (Viking, N.Y., 1984; Penguin paperback, 1985), pp. 232-265, on the famous Jesuit missionary to China who died in Peking, 1610.

Cardinal Newman's *On Consulting the Faithful in Matters of Doctrine* is again in print, edited by John Coulson (Sheed and Ward, Kansas City, 1986). Newman's great example was the Immaculate Conception. See the essay by Gerald O'Collins, "On Consulting the Faithful," in *The Furrow* 37 (May, 1986) 279-284. Ian Kerr's "The Mind of Newman," in *The Tablet* (London), June 21, 1986, pp. 665-666, is a sermon given at the conclusion of the diocesan process for Newman's cause, St. Chad's Cathedral, June 19, 1986: the pattern of Mary's faith which Newman traced in his famous Anglican sermon of 1843 ("The Theory of Developments in Religious Doctrine") was his own faith pattern.

The Conventual Franciscans and their friends are continuing their study of the Marian thought of St. Maximilian Kolbe, martyr of charity under the Nazis, in the big volume (769 pages) of papers given at a Roman international congress, October, 1984, which appeared as both the Congress Acts and a number of *Miscellanea Francescana* 85 (Gen.-Set., 1985, fasc. 1-3). Familiar names as well as newer ones are among the register of authors, on every aspect of St. Maximilian's Mariology: DiFonzo, Domanski, P.D. Fehlner (member of our Society), H.M. Manteau-Bonamy, E. Piacentini, and still others. Father Fehlner has also taken on the editorship of *Miles Immaculatae*, a Rome-based periodical of the Conventuals devoted to the apostolate founded by St. Maximilian. In the latest number (anno 21, 1985), Fr. William G. Most (of our Society) has an article in English (only

the title is Latin), "Maria conservabat omnia verba haec, conferens in corde suo," pp. 135-169. This is the first multi-lingual issue; all four 1985 numbers are bound in a single volume. There are articles in Italian, French and English (several by Fehlner himself) and a batch of book reviews all by Fr. Fehlner.

#### 4. *Doctrine: general and specific*

A general title is the reprinted *A Companion to the Summa* by the late Walter Farrell, O.P. (Christian Classics, Westminster, Md., 1985), originally published 1938-1942, in four volumes. Volume IV, *The Way of Life*, is based on St. Thomas' theology about the Virgin Mother of God.

Edizioni Paoline (Torino, Italy) have been publishing a remarkable series of "dictionaries," in spirituality, moral theology, liturgy, even sport and other subjects. Their latest is *Dizionario di Mariologia* (1985, though I am told the first printing is already sold out), edited by Stefano DeFiores, S.M.M., and Salvatore Meo, O.S.M. The volume is a tribute to the Marianum faculty, the Servites and their associates, and to Italian book production. The 1560 thin pages (plus xxvii in the preface) make a pleasing compact book, with all sorts of tables of contents and indexes to assist the reader. There are one hundred and one entries by sixty-three authors. Many of the articles are extensive essays, each accompanied by a careful bibliography, concentrating understandably on Italian materials and meeting the pastoral concern set forth by the editors in their foreword. The writers are mainly Italian scholars, but a few others appear too, as René Laurentin (*apparizioni*, and "new Eve"), G. Corr, O.S.M. (England, on "Anglicanism"), the late J. M. Alonso, C.M.F. (Spain, on Fatima), G. Gharib (Syria, on ikons and Islam) S.C. Napiórkowski (Poland, on ecumenism).

Fr. Theodore A. Koehler, S.M., secretary of our Society and curator of the great Marian Library at the University of Dayton, contributes a long, totally up-to-date "History of Mariology." Marian doctrines are all individually considered. Scripture receives careful attention from A. Serra and E. Peretto. Shrines receive good notices: Częstochowa, Lourdes, Loreto, Carmel, Fat-

ima, Guadalupe (by a Mexican Servite). Music and literature are among the arts. Main Marian feasts have specific entries: Annunciation, Presentation (both Feb. 2 and Nov. 21), Nativity (Sept. 8), St. Mary Major (Aug. 5), and also Advent, Saturday, etc. I. Calabuig, O.S.M., does the main article on liturgy; L. Gambero, S.M., on cult. There are specific entries on "young people" (both *bambini* and *giovani*), "older people," "the sick," "the laity," "religious," etc. Overall, a model production!

The "new generation" of German theologians especially interested in the mystery of Mary is well represented in the 1984 *Handbuch der Mariologie*, edited by Wolfgang Beinert and Heinrich Petri (Verlag F. Pustet, Regensburg), sixteen articles in 1042 pages. Some are familiar names: R. Laurentin of France, Heinrich Maria Köster, S.A.C., Georg Söll, S.D.B.; others are coming into prominence. The book has four main divisions: 1) theological foundations—scripture (Otto Knoch), history (G. Söll), development of dogmas (W. Beinert), ecumenism (H. Petri); 2) spiritual life—Marian prayer-forms and pilgrimages (both articles by F. Courth, S.A.C.), liturgy (Bruno Kleinheyer), Marian spirituality of various religious families (H.M. Köster), appearances of our Lady (R. Laurentin); 3) various testimonies (*Gestaltetes Zeugnis*)—pictorial art (G.M. Lechner), music (F. Fleckenstein), 20th-Century German literature (K.-J. Kuschel); 4) praise of the faithful—shrines in German-speaking places (K. Buth), typology of our Lady's images *Gnadenbilder* (Karl Kolb, with helpful drawings), customs at Marian shrines (W. Pötzel), evidences of veneration of Mary in non-religious areas (Ferdinand Stadlbauer, doctor of medicine).

There is an extensive bibliography, indexes of persons and topics, and a thorough table of contents. The banquet is a rich one, making it difficult to review. Söll is perceptive as ever, e.g., "As in their life on earth, Mother and Son remain united in the development of the Church's faith." Franz Courth considers such prayers as the rosary, hymns and consecrations. B. Kleinheyer, on the liturgy, writes of the Church year and Mary's place in the Mass. F. Stadlbauer charts the influences of our Lady in many areas—medicine and folk medicine, botanical names, animal symbolism. O. Knoch's essay on our Lady in the Bible has



separate sections for St. Paul, Mark, Matthew, Luke (gospel and Acts), John, and, under Old Testament, Gen. 3, 15, Isaia 7, 14, and various types, as Hannah, mother of Samuel and daughter of Zion. Here is one example: the Lukan incident of the enthusiastic woman (11, 27-28) occurs in the section (10,21 to 11,28) on how to be an authentic disciple of Jesus. Within this "catechism of Christian life" there occur the story of the Good Samaritan, the Our Father and the incident of Martha and Mary. For Knoch, "This Mary is a type, a picture of Mary, the Mother of Jesus. Luke puts this picture before the readers of his gospel, so that they may hear the word of Jesus in their lives, believe in that word and live by it."

### *The Assumption*

Concerning the Assumption, R. Laurentin wrote some years ago:

Both the Immaculate Conception and the Assumption are subsidiary doctrines, and these pronouncements, whose significance was considerably exaggerated in the writing of the time, which implied that they would be vital sources for a new era in the Church, appear in retrospect as of minor importance. Nothing indicates that they have prompted any renewal, even where devotion to Mary is concerned. On the contrary, the definition of the Assumption was followed by a kind of distaste, both for the dogma and for the feast (in *Concilium*, vol. 70, *Truth and Certainty*, 1973, p. 110).

In the light of so strong a statement, the remarks of John Wijngaards, M.H.M., have special relevance ("Body and Soul: Reflections on the Assumption," in *The Tablet* [London] August 10, 1985, pp. 827-9). Fr. Wijngaards writes that he had been among those who wondered at the wisdom of defining the Assumption in 1950, although he accepted its truth fully. Something happened to change his mind: he met a Belgian couple on a flight to Uganda. They told him of their daughter's death, but that they were not worried, as they explained, "because by now she will have been assumed into a new life." He discovered they meant reincarnation, and that the one question

on the minds of the parents of the dead girl was whether she would have come back in a black skin or a white one, since they were themselves diplomats living in Africa. Then the opportuneness of the Assumption definition struck Fr. Wijngaards.

Contrary to the ancient Indian conviction (Hinduism, sixth century before Christ) that "the body is a mask, and the world is an illusion," Christians believe that in the Incarnation God endorsed human reality, also in bodily form. The smallest human efforts do matter; we are aware of the awesome finality of our lives, grateful for the gift of every single day and hour. Belief in Mary's Assumption is, as the Second Vatican Council said and as we pray in the preface for August 15, "a sign of hope and sure comfort for the pilgrim people of God." Fr. Wijngaards writes,

What was eternally valuable in Mary was not a faceless indistinguishable drop of spirit, but her unique, individual, unrepeatable personality. God put the seal of triumph not only on her soul, but on her body, on everything Mary has been throughout her earthly existence . . . liberated from death and given timeless value (p. 428-9).

### *5. Liturgy and devotion*

In his most recent "Bulletin bibliographique. Livres sur la Vierge Marie. Un attrait nouveau qui cherche sa voie," in *La Vie Spirituelle* 66e année (Jan.-Fév., 1986) 109-122, R. Laurentin began with a sub-title indicative of its main content: a new attraction which is trying to find its proper way. After pre-conciliar exaggerations the Virgin Mary underwent a disquieting marginalization. Publishers are now looking for books on our Lady, but with indifferent results. Post-conciliar writing about Mary has often followed the conciliar directives and directions, in scripture, liturgy, anthropology, ecclesiology, ecumenism, and especially in Christocentrism and in reference to the Holy Spirit. All the same, in Laurentin's view, these good efforts have been seriously hampered by doubts about the historicity of the infancy gospels and by questionings about the Incarnation which flirt with both Arianism and Nestorianism. For if Jesus is not God in

person then Mary his Mother has been reduced to an insignificant figure.

To these uncertainties, Laurentin attributes the excessive interest in appearances of our Lady and associated phenomena. He puts it: "Such happenings are welcomed as a remedy to the current taking away from the reality of Mary. For she exists! Indeed we can meet her . . ." In his more extensive polyglot survey in *Revue des sciences philosophiques et théologiques* 69 (Octobre, 1985) 611-643 (a second part is still to appear), "Bulletin sur la Vierge Marie," Laurentin pursues the same path, devoting much attention to appearances and to popular religion on Mary, a virtual tidal wave of publications on approved, half-approved and contested such events: Fatima, Lourdes, LaSalette, Rue du Bac, Pontmain, Pellevoisin, Beauraing, Banneux, Syracuse (Italy), Guadalupe, Akita (north of Tokyo, a weeping Madonna, 1973 to 1981). Among non-recognized claimants are San Damiano (Piacenza diocese) associated with Mamma Rosa (d. 1985) which Laurentin views favorably; Escorial (Spain, 1980-83); Medjugorje, Yugoslavia (beginning in 1981 and still continuing) on which Laurentin and other well-known theologians have written extensively and warmly, and in which enormous interest continues (the Irish and English Catholic papers are filled with ads for pilgrimages).

A final point Laurentin makes is that whatever the truth about the authenticity of some of these occurrences they do bear witness to an undernourishment of Christians in the area of signs, and they show as well a super-sensibility to the world beyond, a marked characteristic of troubled times, with a turning to the "woman clothed with the sun" by way of recourse.

The week before last (May, 1986), I was a few days in Ireland visiting cousins and Carmelite confreres and a number of lay people spoke to me about the "moving statues" that many people claimed to have seen at Ballinspittle in County Cork in the Republic of Ireland; the events were reported also in the American secular press as well as in religious papers. In Ann Kelly's analysis, statues will continue to move as long as the Church's liturgies remain tasteless and dead. The statues are seen to move by those who unconsciously are saying that they want to have

back their abilities to imagine and desire; their creative traditions—rich in story, song and prayers—have been “overlaid with the sterile, rigid legalism of the Roman court.”

The statues will continue to move as people unconsciously cry—give us back our ability to imagine and desire. People will flock to local shrines seeking a warmer presence of God among us, as long as our liturgies remain tasteless and dead and fail to celebrate our shared story and pilgrimage. People will feel these signs urging them to social reform while our liturgies numb us and reinforce the *status quo* (*The Furrow* [October, 1985] 650).

A follow-up article in the May, 1986, *The Furrow* by Joseph O’Leary, “Thoughts after Ballinspittle” (pp. 285-294), offers perceptive reflections on the role of the theologian vis-à-vis such manifestations of popular piety. The theologian must practice discernment, not disdain; he must show concern, not scorn, especially when intelligent people, not prone to hallucination, are convinced of such claims and find their faith strengthened thereby.

In the area of popular piety, *America* for May 24, 1986, has a page-long review by Father Louis R. Gigante of the book *The Madonna of 115th Street: Faith and Community in Italian Harlem*, by Robert Anthony Orsi of Fordham (Yale Univ. Press, 1986), on the 102-year-old fiesta of our Lady of Mt. Carmel that has been a center of Catholic life and identity for Italian immigrants. The Pallotine Church which houses the statue is “la casa della nostra mamma.” Pope Leo XIII approved the solemn crowning of the statue. The *America* review is headed by words from *Lumen gentium*: “the Mother of Jesus continues in this present world as the image and first flowering of the Church.” Reviewer Gigante concludes with these lines, “The acceptance of popular religion is of great importance in the church today. The people have adhered to their faith not only because of the mandates of the hierarchy, but because of their intense, personal belief.”

On the American scene also there is to be noted the recently published *First National Meeting of Directors of Shrines, Places of Pilgrimage and Diocesan Directors of Pilgrimage*, held at the

National Shrine of the Immaculate Conception, September 10, 1985 (United States Catholic Conference, Washington, D.C., 1985, 78 pp.). Our secretary, Fr. T. Koehler, attended the meeting. There are ten papers on many aspects of pilgrimage: canonical (M.E. Lavin), liturgical (J. Allen, O.M.I.), promotional (S.M. Grancini, C.R.S.P.), evangelical (Bro. E. Adams, F.S.C.), ecumenical (G. Horan, O.S.M.), charismatic and healing (R. Boyle, S.J.), "Polish Festival" (L. Tyrasinski, O.S.P.), and popular piety (Bishop A.A. Roman), with a foreword by Silvano M. Tomasi, C.S.

The December, 1985, *Columbia*, the Knights of Columbus monthly, had an article by Vicente Diaz (who says of himself he was once a stonewall atheist; a native of Mexico, he grew up in the United States, now lives in Cuernavaca), "New Revelations from the Cloak of Juan Diego." The sub-title explains the content: "What New Discoveries Concerning the Cloak Have Startled Scientists?" about the studies and research of Philip S. Callahan, biophysicist, Jody Smith, etc. Fr. George F. Kirwin, O.M.I., of our Society, gave a paper at the May, 1985, meeting of the Ecumenical Society of the B.V.M., in Washington, D.C., "The Theological Meaning and Spiritual Significance of Apparitions."

The Spring-Summer, 1986, announcements from Notre Dame Press (Indiana) mentioned a title by Ann Taves of Claremont that looks intriguing: *The Household of Faith: Roman Catholic Devotions in Mid-19th Century America*, described as covering a sub-culture including the Sacred Heart, the Blessed Sacrament and the Virgin Mary. Father William J. Leonard, S.J., curator of special collections at Boston College, is making a collection of popular devotional materials under the heading *Liturgy and Life 1925-1975* (a folder about it can be had from him, Boston College, More Hall, 217 Chestnut Hill, MA 02167).

The National Service Committee *Newsletter* 10 (Oct., 1985: 8) has "Renewed Christians and Mary," by Fio Mascarenhas, S.J., a report on the charismatic renewal symposium held in Milwaukee, September, 1985: reflections on *Ecce, fiat* and *Magnificat. Renewal in the Spirit* (Newsletter for the Renewal of the Charisms of the Religious Life) number 18, Winter, 1985, Rome

(final number) has Robert Faricy, S.J., and Sister Lucy Rooney, S.S.N.D., "The Mother of God is Forming Communities at Medjugorje," on events since June 24, 1981. Christian Classics of Westminster, Md., has announced a new Faricy-Rooney book, *Medjugorje Unfolds*.

## 6. *Ecumenism*

Father Carl J. Peter has an essay in the June, 1986, *Theological Studies* (vol. 47, pp. 251-272) of great ecumenical importance, "The Church's Treasures (*Thesauri Ecclesiae*) Then and Now." Working from his researches and the experience of being a member of the Lutheran-Roman Catholic ongoing dialogue, he considers the problems of the merits of our Lady and the saints, indulgences, calling on the saints in prayer and associated difficulties. The Lutheran-Roman Catholic dialogue has begun to consider the thorny topic of the communion of saints.

Ecumenical concern for the Mother of the Lord continues at a steady if sober pace. Our Father Frederick M. Jelly, O.P., has been taking part in the Lutheran-Roman Catholic consultations, and has done the same in the Roman Catholic-Southern Baptist Scholars' Dialogue. He has an article in the Spring, 1986, Baptist periodical *Southwestern Journal of Theology* 28:2, pp. 94-100, "The Communion of Saints: Reflections upon the Roman Catholic Tradition in Ecumenical Perspective." The whole number is given to the Dialogue, and can be had also from the U.S.C.C., Washington, D.C.

The Ecumenical Society of the Blessed Virgin Mary continues to flourish in England. Its three-times-yearly *Newsletter* keeps members well-informed, and it publishes as well three or more pamphlets annually, conferences given under Society auspices. Some recent titles are: Donald G. Dawe, *The Ecumenical Vision of Charles Augustus Briggs*; Bishop Edward Knapp-Fisher, *Devotion to Our Lady in an Ecumenical Age*; Reginald J. Mitchell (Methodist), *Blessed Mary and the Holy Spirit's Indwelling*. The English Society has announced its next international ecumenical conference for Chichester, West Sussex, September 15-20. Fr. Robert Faricy, S.J., Msgr. John Murphy (president of the Amer-

ican E.S.B.V.M.), Dr. Donald Dawe of Richmond, Va., Bishop Kallistos Ware, Donal Flanagan of Ireland, Eamon R. Carroll, O.Carm., of Loyola University of Chicago, and a good many others are on the program. It is planned to publish the papers. Information and membership applications can be had from the Secretary of the E.S.B.V.M., 11 Belmont Road, Wallington, Surrey SM6 8TE, England.

The American Ecumenical Society hopes to publish a full book of its conferences—it has amassed a good number since it began in 1976. Meantime the papers from the twice-yearly meetings are sent to members on request; e.g., at the May 10, 1986, meeting, held at St. George's (Anglican) Church, Washington, D.C., Dr. Freda Oden spoke on "Our Mother of Divine Grace as seen in the Writings of Edith Stein." From the October, 1985, meeting members could obtain the paper by Rev. John J. Zoppi (Lutheran), *The Correspondence of 1573-81 Between the Lutheran Theologians at Tübingen and the Eastern Orthodox Patriarchate at Constantinople, and the Dispute Concerning Sacred Tradition and the Invocation of the Saints*. American members—the U.S. Society is quite distinct from the British one so the membership lists are also distinct—receive notices of the Society's meetings. Membership information can be had from the Secretary, Elise Smith, 423 Fourth Street N.E., Washington, D.C. 20002.

### 7. *Miscellany*

The Blessed Virgin appears in a remarkable variety of ways, even in unlikely circumstances. In all cases she calls attention to her Son, to the mercy of God, to Christian truths and human dignity. Here are three examples to round out this Survey.

(1) The book of the Anglican Frank Lake, *With Respect: A Doctor's Response to a Healing Pope* (Darton, Longman and Todd, London, 1982) is a sympathetic study of Pope John Paul II, both his earlier writings and papal statements. Dr. Lake finds reinforced in the pope's thought his own clinical discovery of the influence mothers exercise on unborn children. The author applies this to the relationship between the Virgin Mary and the

unborn Jesus, calling on his findings as a psychiatrist of the bearing of the mother's emotional states on the infant in her womb, as early as the first months. He applies this to the Annunciation, Mary's visit to Elizabeth, the return to Nazareth and the resolution of the difficulty of her pregnancy. See the extensive review of Lake's book by a moral theologian, Mark V. At-tard, O.Carm., in *Carmelus* 33, 1 (1986) 164-170.

(2) Iris Origo, daughter of an American mother and British father, has lived in Italy many years with her husband Antonio Origo, and written on many subjects, e.g., *The World of San Bernardino*, on St. Bernardine of Siena. Her wartime diary has just come out again: *War in Val d'Orcia: An Italian War Diary 1943-1944* (David R. Godine, Boston, 1984). A young man was executed after being accused of shooting a German soldier, and his body by order was left hanging on a lamppost for twenty-four hours. Iris Origo writes of his burial by the mayor of the town, Bracci:

At six a.m. the corpse is at last taken down. But we are forbidden to bury it in the cemetery. The indignant Bracci sons say: "We'll put up an inscription on the spot, telling what the Germans have done." Their father says: "No, we'll put up a *Madonna del Buon Consiglio*. We've had enough exhortations to hatred for at least one generation" (p. 223, June 24, 1944).

(3) Herbert O'Driscoll is dean of Christ Church Cathedral (Anglican) in Vancouver, British Columbia. His *Portrait of a Woman: Meditations on the Mother of God* appeared in 1982 (Seabury, New York; in 1981 from Anglican Book Centre, Toronto). He published recently recollections of his boyhood in the Republic of Ireland, *A Doorway in Time: Memoir of a Celtic Spiritual Journey* (Harper and Row, San Francisco, 1985), which has some lovely allusions to our Lady. "I sat by the side of the organ's wooden pipes, pumping wind into the ancient bellows so that music for singing the songs of Simeon and Mary would not fade . . ." (p. 52). John Brennan was the "hired man" for the family, a feudal relationship carried into modern Ireland. He was a great friend of young O'Driscoll:



. . . John pointed out to me that the earliest stars were beginning to appear. He then told me that, when the Angel Gabriel came to announce to the Virgin Mary her great vocation of giving birth to the Son of God, he waited for her refusal or acceptance. John told me that between the Angel's annunciation and Mary's acceptance, all the stars in the sky stood still, so important was that moment in time (p. 47).

### *Further Selection of Recent Writings*

Standard references are helpful for locating additional titles: *Catholic Periodical and Literature Index*, *Religion Index*, *Bulletin signalétique*, and the new publication *Index to Book Reviews in Religion (IBRR)*, to appear six times a year, with over 17,500 reviews from 500 journals (Religion Indexes, ATLA, 5600 S. Woodlawn Ave., Chicago, IL 60637—from the American Theological Library Association). B. Billet, O.S.B., of the French Mariological Society, wrote the "Notes mariales" for *Esprit et Vie*, March 20, 1986. Attention was called earlier to the latest of Laurentin's extensive reviews of the literature, writings in French, in *La Vie Spirituelle* (January-February, 1986) and the first part of his current two-part polyglot "Bulletin sur la Vierge Marie," in *Revue des sciences philosophiques et théologiques* (October, 1985). This appendix follows the order: A. Magisterium; B. Scripture and later tradition; C. Doctrine, general and specific; D. Liturgy and devotions; E. Ecumenism; F. Miscellany; G. Last minute and promised publications.

### A. MAGISTERIUM

1. *Mary's Role in the Church*, pamphlet edition of chapter 8 of *Lumen gentium*, in a series "Official Teaching of the Catholic Church" published by the Shrine of Our Lady of Peace, 2800 Mission College Boulevard, Santa Clara, CA 95054, 1985, which published also the next two titles.
2. *Behold Your Mother: Woman of Faith*, Santa Clara, 1985: U.S. Bishops' pastoral of November 21, 1973.
3. *Devotion to Mary*, Pope Paul VI's great letter *Marialis cultus*, February 2, 1974, Santa Clara, 1985.

4. Kevin McNamara (now Archbishop of Dublin), *Vatican II: The Constitution on the Church*: this important book is now back in print, paperback (Veritas, Dublin, 1985): the chapter on our Lady is by Donal Flanagan.
5. *Prayers and Devotions from Pope John Paul II*, ed. Bishop P.C.J. van Lierde (Regnery Gateway, Lake Bluff, IL, 1984): selected essays from the writings and speeches of the Holy Father arranged for the days of the year, much on our Lady.
6. Karol Wojtyla, *The Word Made Flesh: The Meaning of the Christmas Season* (Harper and Row, San Francisco, 1985): from the period 1959 to 1978, on Immaculate Conception, January 1, etc.
7. Joseph Cardinal Ratzinger, with Vittorio Messori, *The Ratzinger Report* (Ignatius Press, San Francisco, 1985): chap. 7 is "Women, A Woman," on our Lady, pp. 104-112.
8. Archbishop Kevin McNamara, "Devotion to the Immaculate Heart of Mary," in *The Furrow* 36 (October, 1985) 599-604: a conference given July 5, 1985.
9. J. Galot, *Maria, Madre della Chiesa: resistenze e progressi a vent'anni dal Vaticano II*, in *La Civiltà Cattolica*, 19 ottobre 1985, pp. 118-130.
10. M. Sales, S.J., "La bienheureuse Vierge Marie au Concile oecuménique de Vatican II" in *Nouvelle revue théologique* 107 (1985) 498-519: twenty years after the Council.

## B. SCRIPTURE AND LATER TRADITION

1. René Laurentin, *The Truth of Christmas Beyond the Myths: The Gospels of the Infancy of Christ* (St. Bede's Publications, Petersham, Massachusetts, 1986): from the French, first out in 1982, second edition (1984) has already stimulated much discussion.
2. Bertrand A. Buby, S.M., *Mary: the Faithful Disciple* (Paulist, Mahwah, N.J., 1985): pastorally sensitive New Testament study.
3. *The Bible Today*, the entire May, 1986 issue is on our Lady: Donald Senior, Carol F. Jegen, C. Stuhlmüller and others.

4. Romanos V. Russo, "Theotokos: Birthgiver to God," in *Catholic Near East Magazine* 11 (Fall, 1985) 9-11: Eastern piety towards the Mother of God.
5. Joseph de Sainte Marie, O.C.D., *La Vierge du Mt. Carmel. Mystère et prophétie. Élie, Thérèse d'Avila, Fatima* (Ed. P. Lethiellieux, Paris, 1985): the place of our Lady in the life and thought of St. Teresa of Jesus.
6. Penny Schine Gold, *The Lady and the Virgin* (University of Chicago, 1985): subtitle is *Image, Attitude, and Experience in Twelfth-Century France*; chap. two is "Religious Image: The Iconography of the Virgin Mary," pp. 43-75, some white-and-black plates. See Lawrence S. Cunningham's review in *Best Sellers* (July 1985) 143. The book is a revision of a Ph.D. thesis done at the the University of Stanford, CA.

#### C. DOCTRINE: GENERAL AND SPECIFIC

1. *Catechist*, issue of April/May, 1986, published from Dayton, Ohio: much on our Lady, from the cover (Our Lady of Montserrat) throughout.
2. Peter Lappin, S.D.B., *The First Lady of the World*, in four parts, *Mary—Yesterday, Today and Tomorrow*; *Mary—First Lady of Early Christendom*; *Mary—First Lady in the Ages of Faith*; *Mary—First Lady of the Modern Age* (all Don Bosco Publications, New Rochelle, New York, 1983-1984), with a fifth volume promised, to be called *Mary in Contemporary Times*. Fr. Francis J. Klauder, S.D.B., promises to combine all the volumes into one, and has himself written *The Wonder of Mary* (Basic teaching of St. John Bosco on Mary as Help of Christians in the light of the 20th Century) (Don Bosco College, Newtown, N.J., 1983).
3. *Patterns of a Quilt*, special supplement to the Cincinnati diocesan weekly *Catholic Telegraph*, December 6, 1985, by many Marianists: Joseph Barrish (his drawings too), James Heft, Bertrand Buby, Elmer Lang, Peter Daino, and still other writers, all on our Lady and her meaning today.
4. Clifford Stevens, *The Blessed Virgin: Her Life and Her*

*Role in Our Lives* (Our Sunday Visitor Press, Huntington, Indiana, 1985, 182 pp.).

5. Adrienne von Speyr (d. 1967), *Handmaid of the Lord* (Ignatius Press, San Francisco, 1985).
6. Nicole Echivard, *Femme, qui es-tu?* (Criterion, Lyon, 1985, 270 pp.): much on our Lady, many references to Pope John Paul II.
7. Dr. William G. White, M.D., "Mary, Virgin and Mother," in *Fidelity* 5 (January, 1986) 19, 22-23: on the birth of Jesus.
8. Benedict M. Ashley, O.P., *Theologies of the Body: Humanist and Christian* (Pope John XXIII Centre, Braintree, Massachusetts, 1985): Mary is among the many topics.
9. M. Basil Pennington, O.C.S.O., "Assumption of the Blessed Virgin," in *The Priest* 42 (July-August, 1986): homily suggestions.

#### D. LITURGY AND DEVOTIONS

1. Lawrence F. X. Brett, *Redeemed Creation: Sacramentals Today* (Glazier, Wilmington, DE, 1984): final chapter is on our Lady, in the set "Message of the Sacraments."
2. Bishop Charles Renfrew (Scotland), *The Litany of Loreto* (Catholic Truth Society, London, 1985, 113 pp.): reflections on the forty-nine titles of the Litany.
3. Gabriel Allegra, O.F.M. (trans. J. Daleiden, O.F.M.), *Mary's Immaculate Heart* (Franciscan Herald Press, Chicago, 1985): commentary on our Lady's words to Lucy at Fatima; the author directed the Hong Kong Franciscan Bible School.
4. Robert J. Fox, *Immaculate Heart of Mary: True Devotion* (Our Sunday Visitor Press, Huntington, IN, 1986, 206 pp.).
5. Michael O'Carroll, C.S.Sp., "The Immaculate Heart of Mary," in *Knock Shrine Annual 1986*, pp. 17-20, from the Shrine of Our Lady, Knock, Ireland.
6. Isaias Powers, C.P., *Quiet Places with Mary* (Twenty-Third Publications, Mystic, CT, 1986, 163 pp.): reflections on Mary of the Gospels and early Church.

7. Donald Macdonald, S.M.M., "Our Lady of Wisdom," in *Review for Religious* 46 (May-June, 1986) 321-331.
8. Anne Carson Daly, "A Woman for All Ages," in *Homiletic and Pastoral Review* 86 (May, 1986) 19-22.
9. Florence Wedge, *Prayer Times with Mary* (brochure from Franciscan Publications, Pulaski, Wisconsin, 1985, 62 pp.).
10. Joseph K. Hogan, "Hail Mary," in *Sisters Today* 57 (Jan., 1986) 258-261, also the editorial by Sister Mary Anthony Wagner; see too the May 1986 *Sisters Today*.
11. *Mary: Prayers, Truths and Information for Every Catholic* (Hi-Time Publishing Corp., Milwaukee, Wisconsin, 1985): brochure, also to be had in Spanish.
12. Bill Peffley, *Prayerful Pauses with Jesus and Mary* (Twenty-Third Publications, Mystic, Connecticut, 1985, 86 pp.): poems keyed to the Rosary.
13. Elizabeth Ruth Obbard, *Magnificat: the Journey and the Song* (Darton, Longman and Todd, London, 1985, 84 pp.): by a Carmelite nun.
14. Bob Buste, *Mary at My Side* (Twenty-third Publications, Mystic, CT, 1986, 63 pp.): a personal testimony by a priest from New Orleans.
15. Charles Toye, *Prayers and Meditations for Healing* (Paulist, Mahwah, N.J., 1981): a chapter "Heavenly Queen"—family prayer ministry by Charles and Mary Toye.
16. *The Life of the Madonna in Art* (Daughters of St. Paul, Boston): praised by reviewer Fr. Charles Dollen in *The Priest* (March, 1986): from the Italian, with English text from *A Voice Said Ave* (by C. Dollen); appendix has life of James Alberione.

## E. ECUMENISM

1. *One in Christ* 21, 1 (1985): this English quarterly has several of the smaller papers presented at the international conference of the Ecumenical Society of the B.V.M., Dublin, April, 1984, by Donal Flanagan, David N. Doyle, Edward Yarnold, Christopher O'Donnell, and Alberic Stac-

- poole; the same "communications" were published in pamphlet form by the E.S.B.V.M., January, 1985.
2. J. Neville Ward, *Five for Sorrow, Ten for Joy* (Cowley Publications, Cambridge, Mass., 1985): new edition of famous book on rosary by British Methodist pastor.
  3. Samuel C. Pearson, "Ecumenism, Feminism, and the Reconstruction of Marian Theology," in *Midstream: An Ecumenical Journal* 19 (October, 1980) 428-449: an address to the 1979 meeting of the American Academy of Religion by a professor at Southern Illinois University.
  4. The Clergy Book Service, Butler, Wisconsin, in their May, 1986 *Bookviews* announced as imminent a book *Mary* by Jaroslav Pelikan (Lutheran), David Flusser (Jewish) and Bernard Lang (Catholic).

#### F. MISCELLANY

1. Joseph P. Chinnici, O.F.M., editor, *Devotion to the Holy Spirit in American Catholicism* (Paulist, Mahwah, N.J., 1985): in series, *Sources of American Spirituality*, a major portion of the book is "A Diocesan Priest . . . Sermons on the Holy Ghost . . .," by T. Hopkins, with a great deal on our Lady.
2. Andrew M. Greeley, *American Catholics Since the Council: An Unauthorized Report* (Thomas More Press, Chicago, 1985): chap. six, "The Survival of Mary," pp. 101-110.
3. Christopher Bamford, "Washing the Feet: The Single Body of Humanity," in *Parabola* 10 (August, 1985) 66-73: whole issue devoted to "the body" in various religious traditions, with the example of the Blessed Virgin as typically Christian, one "who laid down her own will to live from moment to moment the will of the divine."
4. Flannery O'Connor, *The Presence of Grace and Other Book Reviews*, compiled by Leo J. Zuber (Univ. of Georgia Press, Athens, Ga., 1983): among them, reviews on Guardini, *The Rosary of Our Lady* and J. Weiger, *Mary, Mother of Faith*.

5. Michael P. Carroll, "The Virgin Mary at LaSalette and Lourdes: Whom Did the Children See?" in *Journal for the Scientific Study of Religion* 24 (March, 1985) 56-74: explanation that sidesteps any divine intervention; see author's "Visions of the Virgin Mary: The Effect of Family Structures on Marian Apparitions," in same journal 22 (1983) 205-221.

## G. LAST MINUTE AND PROMISED PUBLICATIONS

1. Catherine M. Odell, *Those Who Saw Her: The Apparitions of Mary* (Our Sunday Visitor Press, Huntington, IN, 1986): known only from a mid-summer 1986 advertisement; introduction by Cardinal Carberry.
2. Dr. Marina Herrera, *Mary in Cross Cultural Perspective*, in PACE, May, 1986: I saw a reference to this piece by a professor at the Washington Theological Union.
3. George Maloney, S.J. — I saw announcements of two new books for Spring, 1986: *Indwelling Silence*, with a chapter, "Mary, Wrapped in Silence," and *The Silence of Surrendering Love*, with a chapter, "Woman Wrapt in Silence"; the first title is from Living Flame Press, Locust Valley, N.Y., the second from Alba, Staten Is., NY.
4. Due summer, 1986: Frederick M. Jelly, O.P., *Madonna: Mary in the Catholic Tradition* (Our Sunday Visitor Press, Huntington, Indiana): full-length book.
5. Planned for the November-December, 1986, *New Catholic World*: whole number on our Lady with articles by A. Tambasco (scripture), John Galvin (Rahner's thought), F.M. Jelly (ecumenism), G. Bebis (Eastern traditions), V. Elizondo (liberation), and E. R. Carroll (recent theology).
6. Announced from Ignatius Press, San Francisco: John Senior, *The Restoration of Christian Culture*; said to have much on Mary's central role, consecration to the Immaculate Heart, etc.
7. Neal Flanagan, O.S.M., *Mary of Nazareth: Lady for All Seasons*, brilliant lecture Fr. Flanagan gave at the West Coast regional meeting of the Mariological Society of

America, September 7, 1985, is to appear in the Roman quarterly *Marianum*; Fr. Flanagan died November, 1985: the New Testament portrait of our Lady.

8. Walter Brennan, O.S.M., has two books on our Lady under way: *Woman, Servant, Mother* and *Hermeneutic and Anamnesis: the Sacred Memory of Mary*; he teaches theology at DePaul University, Chicago.
9. *Our Lady's Digest*, P.O. Box 1022, Twin Lakes, Wisconsin 53181, quarterly with original and reprinted material from all over the world, e.g., vol. 41 (Summer, 1986): articles by Pope John Paul II, Archbishop Szoka of Detroit, William G. Most, Eamon R. Carroll, Fr. Robert Guste.

EAMON R. CARROLL, O.CARM.  
*Professor of Theology*  
*Loyola University of Chicago*  
*and I.M.R.I., University of Dayton*



